1171 /64 cont./
304 this is likewise understandable, considering their significance,
854 though the least possible loss of blood may also have been a consideration" (324).

324. Strebel, 1885, p. 13.

854 On the other hand, with regard to the Surára and Pakidái
304 it should be noted that there is no circumcision of boys among them
[833] and the defloration of small girls unequivocally serves for later sexual intercourse; there are no religious motives or hygienic reasons connected with it. Whether this was different in former times neither the chiefs nor older men and women were able to say (325a).

1171 325a. It is an interesting fact that among the
304 Itälmen on Kamchatka little girls are de-
854 flowered at a very tender age by their mothers in the same manner as among the Surára and Pakidái and for the same reason (Stellers, 1774, p. 346).

This type of body deformation has been documented for China and Indonesia too. It is done there, however, for hygienic purposes, in order to remove the mucus which gathers in the genitalia (Ploss, 1912, pp. 218/19).

593 It should be mentioned further that all Surára and Pakidái
● 839 fathers often touch the vulva of their small daughters with the mouth and gently suck on it.

854 If a man has two or more wives, they help each other in
[595] caring for a baby. The grandmother, a sister, or the eldest
[593] daughter are also loving helpers. Infant care, of course, does
854 not require much trouble, for regular baths are unknown. It is
515 only when the crust of dirt is a little too thick that the mother washes it off a bit when she goes to fetch water from the river. The infrequent washing has the advantage that the skin is more
000 nearly invulnerable to mosquito bites. If the child's nose is not

in terms of women ceded to them by the Shamatari, that they maintain over their Shamatari allies.

The sex ratio data give a rough idea, then, of the extent of female infanticide and, in addition, reflect the political relationships of the villages to each other in terms of the flow of women. Other demographic data, however, suggest that the practice of female infanticide is even higher than the sex ratios alone indicate. Table 2 gives the stated cause of death of 240 adult individuals. These individuals are related to the living members of the three villages of Monou-tedi, Bisaasi-tedi, and Patanowë-tedi. It is immediately apparent that more men die in warfare than women,[1] implying that the frequency of female infanticide is substantially higher than the 8% suggested by sex ratio data.

There are several ways the Yąnomamö remedy their woman shortage. Young bachelors, for example, practice sodomy (bei kë bosi kuwemou, bei kë bosi waumou) with each other. These relationships develop into a 'buddy' system (ãawã) and promote ties of friendship that extend into adult life. Some of my informants confidentially told me that particular young men had been known to copulate with dogs in estrus, but this was regarded with contempt by all who knew about it. Homosexuality, however, was not considered despicable, but it was thought to be infantile. Most of the

[TEXT CONTINUED ON PAGE 63]

[1] Twenty-two per cent (31/138) of all male deaths were due to warfare, while only 6% (6/102) of female deaths were due to this cause.